

THE CHRISTIAN

April 2, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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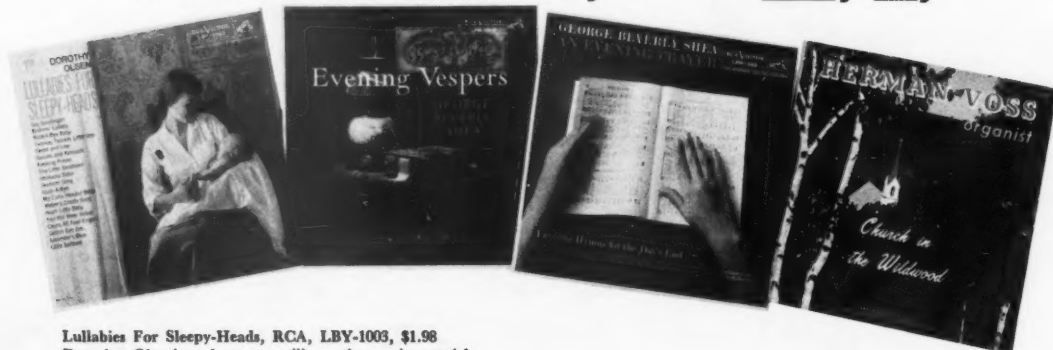
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The Empty Tomb

by Fred Scott Shepard

He is not here, but is risen

There's a wondrous depth of meaning

In the empty tomb,
For the Lord from thence ascended,
Banished all its gloom.

Now He lives, a blessed token
That the power of death is broken;
What a comfort thus is spoken
By His empty tomb.

There's a message of salvation
In the empty tomb,
For the Christ, o'er sin triumphant,
Voiced its final doom.

That He burst death's bands asunder,
Rose again—Oh, blessed wonder!
Bids us on His grace to ponder,
At His empty tomb.

There's a hope, a blest assurance,
Voiced beside the tomb:
"He's not here, for He is risen!"
For this truth make room.
Soon, with glorious appearing,
He will come—the time is nearing;
Echo forth this message cheering,
Presaged by the tomb.

IN THIS ISSUE

The first of a series of two articles about Israel appears on page 11 of this issue. The series is by James M. Flanagan, the associate editor, who visited Israel last December as a guest of the government. He was one of the first religious journalists to be invited by that government to visit Israel and view first hand the wonders of the Land of the Bible.

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A Faith to Live by

The Heroic Jesus And the Risen Christ

by Ed W. Hennig



A DEAD carpenter or a Living Lord? It almost seems unchristian to face such a question. Yet, I wonder if our lives might not become more Christian if we faced this question. I first heard it in the ivory tower of a seminary classroom from M. Jack Suggs, professor of New Testament at Brite College of the Bible. But I have found the question so relevant as to be the most important consideration of the Christian faith.

Let us think on the negative side of the question for a moment. Just suppose Jesus is just a dead carpenter—even a heroic one who gave up his trade to become an enlightened prophet-teacher. We will even say that he stirred up quite a bit of excitement among a group of Jews in the tiny country of Palestine some twenty centuries ago. If this is all we know or feel about Jesus of Nazareth, then he can hardly be considered a very adequate Lord or Savior in the most liberal sense of these terms. Socrates would have surely been more influential upon the world because he at least wrote down much of his life and thought.

But the fact is that Socrates or anybody else in all of history has never made the impact upon and within people's lives as Jesus of Nazareth! Why? Read the central message of Acts and Paul. The answer is simply that Jesus broke the greatest barrier that man has ever had or ever will have—*death*. Jesus Christ is our Lord and Savior because he is our Living Lord!

Reading some noted churchmen's views lately in magazine articles and sermons, I have found a great deal of stress upon the life and death—especially the Cross—of Jesus. The conclusion for personal and social life from the emphasis is that we should and must "take up our crosses and follow our Master as he bore his for us."

No one would doubt this important emphasis and challenge of Biblical Christianity. But let's remember that the New Testament church got its greatest strength from the Risen Christ not the Heroic Jesus. And what does this emphasis mean to personal and social life? First, it does not cancel out the fact that on this side of the grave—just as the Man of Nazareth—we will have our crosses to bear. And in the world in which we are facing it is more realistic than pessimistic to say that this could be taken quite literally.

However, second, the needed emphasis that we have a Living Lord means that all aspects of life—coffee breaks and bereavement, military service and marriage ceremonies—can be experiences with the Living Christ beside us and leading us.

This Sunday morning let's walk briskly to our churches and expect to hear another word from the living Jesus Christ rather than slowly dragging our families off to pay another tribute to a dead, though heroic, carpenter.

Mr. Hennig is minister of First Christian Church in Morgan City, Louisiana.



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The Story of Emmaus Can Also Be Our Story

The Abiding Presence

by Otto P. Kretzmann

FEW stories in the Bible are more dear to the Christian heart than the story of the walk to Emmaus. Here in a few sentences all the comfort and glory of Easter are applied directly to the problems of life and living. Here we see, clearly and finally, the meaning of Easter for our own journey toward the last sunset.

The entire story is a striking parable of human life. It began in confusion and pain and ended in faith and joy. It began in darkness and ended in the white light of the living Christ. It began in loneliness and ended in the magnificent truth that since Easter morning no believing heart need ever be alone again.

The Emmaus story itself is familiar to every Christian. On the afternoon of that first Easter Sunday many years ago, two of the sorrowing disciples, weary with the black memory of Good Friday, were walking toward Emmaus. Their hearts were filled with sadness and fear. They were face to face with the end of everything they had hoped for and believed. Three days had come and gone since the news of Jesus' death had reached them. Nothing more had happened. The report of the faithful women who had been at the sepulchre that Sunday morning seemed to be only a wild rumor.

As the sorrowing disciples walked and talked, our Lord joined them on the way. Their eyes, dark with sorrow and blinded with tears, did not recognize him. He asked the reason for their sadness. They narrated the story of the mighty words and deeds of him whom they had now lost, of his shameful death, of the ruin of all their hopes and dreams, and of the strange report of the women on that Sunday morning.

Their recital ended with the simple, sorrowing

words: "But him they did not see." No matter what they had heard, they wanted to see *him*. If only they could see him once more! If only they could know that he was alive! Then all that had gone before would be as a momentary dream in the night, lost and forgotten in the light of his presence.

Then the Stranger spoke! "He interpreted to them in all the scriptures the things concerning himself." He reached far back into the dawn of time in order to show them why the Cross had to come. This was no sudden and unexpected event planned and executed by the powers of darkness. All of it, every single step, was a part of the eternal plan, conceived in eternity and executed in time. All these things ought to be, he told them, in order that through the glory of Bethlehem, the pain of Good Friday, and the victory of Easter, the souls of men might be redeemed.

But still they knew him not! Only after he had gone in to tarry with them, then the simple little act of breaking the bread and blessing it suddenly opened their eyes so that they knew him. Perhaps their memory suddenly went back to the days when they had seen him do this in Galilee and Judea. Their Lord was alive!

Now they knew that Easter had come! Many centuries before the still dawn of that first Easter, a great cry, wrung from the heart of Job, began to echo across the waiting ages: "I know that my Redeemer lives." Taken up and repeated by countless saints, in the years of life and the hours of death, it became the great message of the eternal hope. "I know that my Redeemer lives." All the ages could now sing it and all men could now know it. That first Easter had been made by the hand of God a witness to his eternal power and a monument to his living presence.

The story of Emmaus has been repeated countless times since. By the grace of God it can also

The author of this Easter article is president of Valparaiso University, Valparaiso, Indiana.

be our story. Its courage and victory can come also to us who live so far down the ways of time. "Stay with us," said the disciples to him at Emmaus, "for it is toward evening and the day is now far spent."

One of the dark marks of our time is its uncertainty. Men are not sure of anything. In fact, it has become fashionable to doubt. It is considered smart and sophisticated to be uncertain. The result has been ruin and death. In such an age nothing is more desperately important than an answer to the question: "Is there anything that is sure and permanent in life?"

The answer lies in our Easter faith. There is nothing vague or mysterious or indefinite about it. Its message is: *Christ lives. He lives with us. He lives for us.* A believing child can understand that. It is clear and sure. It is a fact witnessed by history and certified by faith.

Just how does he live with us? Although his last appearance to his disciples was on Ascension Day, he did not leave his disciples afraid and alone. Within a few days they had become a conquering host. Confounded and appalled by the tragedy of Good Friday, huddled behind locked doors in hidden houses in Jerusalem, they nevertheless became the indomitable witnesses to the living Christ, the men and women before whom the Roman Empire began to tremble. They lived "under the long looks of God and his glances of a thousand years." Why? Because he had answered their prayer "Abide with us," with the great sentence which ends all loneliness and fear for the Christian heart: "Lo, I am with you always, to the close of the age."

It is true that we cannot see him with our eyes or touch him with our hands. He has his own way of being with us in the world. It is a great and a sure way. It stretches beyond and above the noise of the world and the dark highways of men as the great, shining highway of the King of kings. He comes to us through his words and his sacraments, as means of grace. In them and through them he enters our hearts. There is no other way by which we can live in his abiding presence.

No good works or seemingly holy life will bring him to us. At Emmaus the disciples remembered that he had opened the Holy Scriptures to them; "Did not our hearts burn within us, while he talked to us on the road, and while he opened to us the scriptures?" So he comes to us today through his words and our eyes are opened to his presence. He has left us his life, his death, his forgiveness. In the pages of the Holy Scriptures and in the sacraments.

Through them the story of Emmaus was to be repeated again and again, every day and every hour of Christian history. By them the Comforter was to bring faith into our sorrowing hearts and companionship to our lonely lives. They were to bring us the blessed assurance of peace and salvation.



ON THE ROAD TO EMMAUS—Bernhard Plockhorst

Three Lions Photo

RECOGNITION AT EMMAUS

The Christ was first made known to them
That waning Easter Day
As He broke bread and blest it
In the loved, familiar way.

How stirring must have been the sight
Of countenances there
Lit suddenly by glad surprise
Erasing lines of care!

by Webb Dycus

Do not our hearts burn within us as we remember today how often we have neglected these means of his coming into our lives? On the way to Emmaus the eyes of the disciples were darkened by sorrow and fear. Somehow they had to be opened again to the glory and power of his abiding presence.

Today, when our hearts are so often shadowed by the darkness of hate and blood, by our countless fears over the future, by the storms of war, dare we neglect the only way in the world by which

(Continued on page 24.)

Editorials

Eternally Contemporary

WHAT is it that makes the Easter celebration such a joyous occasion? Is it not the basic assumption that Jesus Christ will be here tomorrow also?

To some, the day may mean little more than the coming of springtime. They never advance beyond the pagan celebration of the spring solstice which had been observed in the Roman world for centuries before Jesus of Nazareth was born. There is nothing wrong with marking the change of the seasons but it has little to do with the abiding spiritual facts of life. It is good to recognize God's permanence and dependability, but there is no personal touch involved.

It is quite possible for Christians to celebrate Easter simply as an historic occasion. This is the day when we remember that Jesus Christ rose from the grave. It is a part of our doctrine and we are willing to put particular emphasis upon the fact once a year. Like the celebration of Independence Day to many an American, it may carry little meaning beyond the experiences of the day itself.

The real significance of Easter is the fact that Jesus Christ is eternally contemporary. He is here today and he will be here tomorrow. "Lo, I am with you always" was not an idle phrase but the declaration of truth by our Lord as he sent his disciples forth from Galilee after the resurrection.

If we are saying that we rejoice because of this abiding presence of Jesus Christ, then it is quite proper to sing "Hosanna" one day of the year. If we think only of his good deeds and the useful precepts of living which he left behind, we are missing the first clue to understanding his true nature.

After the resurrection, two disciples walked on the road to Emmaus lamenting their fate. They had accepted Jesus as "a prophet mighty in deed and word" (Luke 24:19) but the last thing they anticipated was to see him again. They were "amazed" to hear some women say that he was alive. A dead Jesus was a crushing blow to their hopes for the redemption of Israel. A live Christ by their side sent them forth to preach the gospel.

Saul of Tarsus started to Damascus one day. He knew that Jesus of Nazareth had lived. But he did not know that he was alive. In fact, he was so certain that Jesus was dead that he was engaged in the process of stamping out the new Christian movement. On the Damascus road he met Jesus Christ. To the end of his days he preached the Sonship and Lordship of Christ, with Christ forever at his side.

Men have been awakening to the sense of his

presence all through the centuries. John Wesley was a clergyman and he tried to preach the gospel in Georgia. But he never succeeded in doing what he wanted to do until his heart was "strangely warmed" by the presence of Christ in an Aldersgate meeting. Today we celebrate a fact of history, Christ's resurrection. This is a worthy act, but to recognize his living presence and to expect him to walk with us tomorrow is better.

Courage

AN INTERESTING example of Christian courage occurred in Connecticut last January. A Protestant Episcopal rector refused Holy Communion to certain members of the parish until each had "worked out his own peace." If any kind of refusal is rare in most churches these days the cause in this instance was still more unusual.

The board of governors of the club in the city refused to permit a certain young man to escort one of the debutantes to the annual coming-out dance. The young man was an Episcopalian, in good standing. By cultural background he was Jewish. This was the trouble. "Jewish" people were not welcome in the place.

The Bible says, "There is neither Jew nor Greek . . . for you are all one in Christ Jesus" (Galatians 3:28), but churches don't pay much attention to that, as a rule. You can visit nearly any congregation in America and recognize the cultural group which is dominant almost as soon as you enter. It may be Greek, Irish, Anglo-Saxon, Negro, rich, poor, noisy or silent. Not in every case, but in a large percentage of them, those not fitting the pattern are not really welcome.

So, it took some courage for a minister to chastise his flock, even for being unchristian at a country club dance. How many Christians are there who would have condemned the dance and upheld the governors for their selectivity? If we understand the Galatian letter, all Christians would have to admire the rector and his bishop in their decision to reprimand not only those who made the ruling but also all those who "by word, or in any thought, or in deed, acquiesced" in the affair.

The church comes perilously close, in our time, to interpreting the legal rights of association as being identical with Christian and biblical teaching. If we salute only those whom the world salutes, what reward have we? To be one in Christ Jesus presupposes relationship on a higher than legal level. The tragedy in this current affair is not a spoiled debut for a debutante but that it takes interference with things like dances and debuts to arouse Christians.

An Important Question Jesus Asked Has Relevancy for Our Lives Today

'what then did you go out to see?'

by George E. Massay

Minister, First Christian Church
Troy, Missouri

IMAGINE two men running. There is nothing casual about the way they run. They seem not to be running away from anything, but rather toward something. Dawn is breaking in the sky and, if one could see their faces in the dim light of that early hour, every muscle would stand out. Their bodies lean sharply forward as though by some tremendous exercise of the will they could force their tardy feet on yet faster.

What are they running for? If we could somehow ask them this question, it is doubtful that they could answer it. They run because they are compelled to. Theirs is the desperate feeling which accompanies the news, "There has been an accident. You are wanted at home immediately."

Time stands still; every moment seems like an eternity; and one cannot move fast enough. Theirs is the anxiety which accompanies the shattering ring of a telephone late at night and one suddenly finds himself racing to answer it, not knowing how long it has rung. The operator says, "Long distance calling—one moment please." And that moment may be one of the longest in a lifetime. Theirs is the terrible uncertainty which immediately dominates all other thought when, looking out into the yard, one suddenly sees the gate open, the child gone. How long gone?

Now this emotion is not fear, for fear always has a specific object, something definite, some one thing which causes us to be afraid. Rather, the terrible feeling which these two running men

experienced and which can arise in our hearts without warning is anxiety; anxiety because one cannot know what has happened, or when it happened, or whether it happened at all.

Our imagination may suddenly run wild, moving at lightning speed, adding up a dozen different things that could have occurred. One of the children has been seriously hurt; there has been an automobile accident; someone in the family is in a critical condition. This is anxiety—terrible, compelling, overwhelming.

When we are in a state of anxiety we build ourselves up,

we prepare ourselves, to expect not the best, but the worst. This is the situation in which the two apostles found themselves.

They had just been told by Mary Magdalene, who had gone out to the tomb while it was yet dark, that the tomb in which Jesus had been placed was open, was empty. And in the time that it took her to say this—in that instant—anxiety became literally an overwhelming force. And without knowing why, or for that matter how, they found themselves running toward the tomb, a tomb which they were already convinced was empty.

They arrived at the tomb and



THE RESURRECTION—RNS Photo

it was as they had expected—empty. And the scriptures tell us they believed. What did they believe? They believed that the tomb was empty. In fact, if the emphasis of the Gospel of John is correct, they did not even know the scriptures referring to the resurrection. Confronted with an empty tomb, which is exactly what they had feared they would find, they then established that most widely practiced of all Christian traditions.

The scriptures bluntly state that, finding the tomb empty, "Then the disciples went back to their homes." If they had realized how widespread would become this tradition and its observance, might they have hesitated momentarily? Anticipating and confronting the empty tomb, how many millions of Christians have believed it empty, and have gone home, *period*.

On one occasion Jesus spoke to a group of people concerning John the Baptist, and he asked them, "What did you go out into the wilderness to behold? A reed shaken by the wind? What then did you go out to see? A man clothed in soft raiment? Behold, those who are gorgeously appareled and live in luxury are in kings' courts. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet." (Luke 7:24-26)

What then did these two men who raced in desperation to the tomb go out to see? They went out to see an empty tomb. They saw it and they went home. Confronted with what has since come to be understood by millions of people as the greatest event in all of history, they saw an empty tomb. Having been given the opportunity to hear, to talk to, to share meals with our Lord, these two great men could readily believe that he was dead and that his body had been stolen.

Considering the marvelous opportunity which these two had to know Jesus and at the same time their failure to grasp even dimly what had happened, one should not be surprised to discover with-

in the church many who find Christianity empty, lacking in meaning. There are those who, exposed to the message of the gospel for years and years, apparently remain dull to what the faith should mean in their lives. Such persons may have at their command all of the traditional words of the Bible with which to fill the breach opened by any question, and yet the words seem meaningless. Christians who have heard the message of the gospel too long—a cracked record that keeps repeating over and over again. But, if some within the church are dull of vision, how much more empty of meaning are those who do not even bother to look at the faith.

Experience is valuable only for the good observer, said Andre Gide. This would seem to be true of life as a whole; it is also true in the Christian faith. These two men who raced to the tomb were not good observers at this point. Like millions today who still find the "living church" not very alive, they found only the

empty tomb.

Jesus once said, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." Perhaps the greatest problem both within and without the church today is that so few ask, so few seek.

"What then did you go out to see?" Not many questions in our religious life and in our life as a whole are more important. If we go out in life to see the faults of others, even though we cloak our seeking under the guise of Christian concern, we shall find abundant evidence of faults and failings. If we go out in life to see nothing in particular, it is very likely that we shall see nothing. If we go out to see little in the Christian faith and in the church, it is almost certain that we shall see little. And if then we go out to see at Easter an empty tomb, that is what we shall see.

"What then did you go out to see?" An empty tomb or a living Christ?

THE DOGWOOD SPEAKS

Long, long ago when first "The Way" was new
There grew so many trees, both great and small.
The forests all were sweet with morning dew
And I was quite the tallest of the tall.
Straightest and tall for everyone to see,
The Queen of all the green and mossy glade.
Content was I, my mission here to be
That all who came might rest beneath my shade.
One day I saw a crowd with pomp and pride
And many shining golden coins to toss,
Who in this gambling manner would decide
Which tree to fell for building of a cross.
Heartbroken, tears of bitterness I cried,
Oh! not the cross (on which the Savior died)!

And then I heard a voice so soft and low
Which sounded sweet and lovely to my ear,
"Forever after, Dogwood, you shall grow
Crooked and dwarfed, so shed no bitter tear,
Be brave and strong for you will ever stand,
White blossoms shall compose your lovely gown,
Each flower show nail-prints found within my hand
And in the center, thorns that formed my crown."

by Maude Dial Stepp

—RNS PHOTO



The Majesty of God May Be Seen by Men Who Would See

'Tis God's Mercy

by Dwight E. Stevenson

WHEN the sun shines during the months of December and January in Jerusalem, it is almost shirtsleeve weather. The crystal air is balmy, bright and warm. But when it rains it is cold.

One day in mid-January it had been raining all day. Temperatures were in the high 40's and low 50's. A chill, damp wind pierced to the bones' marrow. How uncomfortable it must have been in the unheated houses!

Palestine really has no natural fuel of its own—not wood or coal or gas. A few people manage to afford a tiny kerosene stove and scrape together the hard-earned *piasters* to feed it. Bedouin, as in biblical days, still "prick the cooking pot" with clumps of thorny *nutrish* harvested from the rocks and the desert. Though it occasionally freezes and sometimes snows in the Judean hills, winters are mild by American standards. But in unheated houses and in tents it is cold.

Professor of homiletics at The College of the Bible, Lexington, Ky., Dwight E. Stevenson is now on sabbatical leave as honorary lecturer at the American School of Oriental Research, Jerusalem, Jordan. His latest book, "Preaching on the Books of the Old Testament" (Harpers) was published March 29.

On the particular cold, rainy day in mid-January that I mentioned, a thinly clad Arab girl, not more than eight or nine years old, stood shivering in the dripping twilight outside St. George's Cathedral. An American lady, long resident in Jerusalem, emerged from the cathedral and kindly greeted her in Arabic. A brief conversation followed.

As she hurried on to her apartment, the lady said, "We've had a lot of rain today."

"Yes, praise God," said the waif. Then she added, "'Tis God's mercy on the poor." Her teeth chattered, but she knew the final issue of rain; and she was grateful.

"'Tis God's mercy." This is a characteristic attitude toward inclement weather in thirsty Jerusalem whose five-year drought is just now broken. Last year the total rainfall for twelve months was scarcely eight inches. The rains, when they come, are usually restricted to winter. And if they are scanty the crops are ruined and the people face famine. So the characteristic Arab attitude toward winter rain is the one that the shivering girl had learned at home, "'Tis God's mercy."

How unlike the characteristic American response to rain! "Nasty weather we're having!"

"Good grief! It's raining!" Upon the most of America rain falls in such abundance that there is neither gratitude nor acceptance—only grumbling.

The shivering Arab waif has much to teach us. For God sends his rain on the just and the unjust, and it is his mercy.

In the valleys and plains of Palestine there is, of course, much irrigation as springs and rivers are tapped and deep wells are sunk to water the thirsty land. And from cisterns and reservoirs everywhere there is much watering by hand. But the rain is essential to all parts of the country and, except for the subtropical Jordan rift, the rhythm of the rains determines the rhythm of seedtime and harvest.

American tourists coming to Palestine in the long, dry summer seldom realize that the agricultural calendar in this Bible land is unlike their own. The "former rains," if they come, begin in late October or early November. They fall upon a parched land that has drunk nothing from the skies since the previous March or April, when the "latter rains" let down their moisture to bless the ripening grain.

The dry season is always four and often six months long. Then
(Continued on page 25.)

A Christmas Visit and an Easter Truth
From Israel, the Land of the Bible,
Where the Curtain of History is Drawn

Pilgrimage to the Holy Land

by James M. Flanagan

Associate Editor
THE CHRISTIAN

"SHALOM" was the parting word of the attractive, smartly dressed Israeli airline stewardess as I deplaned at Lod Airport near Tel Aviv. Thus, 6000 miles and a comparatively few hours from New York I began an interest-filled and inspiring visit in Israel.

Here, during the Christmas season, I was to grasp a fuller appreciation and understanding of the Easter message of the risen Lord—and I was to experience this in Nazareth, where Jesus lived during his early life.

Here in this ancient land, one of the oldest yet one of the youngest nations of the world—one reborn out of antiquity twenty centuries after the birth of Christ—I discovered that here is a place where it seems the curtain is always drawn back to reveal the stage of history.

I was excited as I stepped off the plane and thought "This is the Holy Land!" I soon realized that this trip to Israel as a guest of that government was to take on the significance of a pilgrimage.

This realization came clearer as I stood on the bank of the Jordan River, on the shores of the Sea of Galilee, as I climbed a rugged limestone hill to view the ruins of an ancient Nabatean civilization, as I trudged through the sands of the painted Negev desert, as I walked along the narrow streets of Nazareth, viewed from a hill and from a distance the little town of Bethlehem and climbed Mount Zion in Jerusalem.

Soon I hustled over to the customs line. I looked around for someone that might be looking for me, for I was told that I would be met at the airport by a government representative. You can imagine my surprise when I was greeted by an "Oxford English" accent and a man

introduced himself as a representative of the Press Information Office. And to top that off, he had the unlikely name of Joe Davis.

Mr. Davis proved to be a student of archaeology, well acquainted with Christian beliefs and a great help to me as we traveled together into the Negev—Ashkelon, Beersheba and Sodom—and then north to Galilee—Cana, Capernaum, Nazareth—and finally to Jerusalem.

Joe had a taxi waiting for the journey to Tel Aviv, where he had arranged for my headquarters at the Ramat Aviv, a cottage colony hotel. There I settled down for the night with my thoughts of the many inspiring sights in store for the next ten days.

The next morning Mr. Davis arrived at the Ramat Aviv with a

government car and a chauffeur and the announcement that we were going to visit with Arye Pyetan the chief of the government press office before we began our trek.

Mr. Pyetan informed me that I could set up my own itinerary and, after some conference, I decided to head south first.

As we moved toward the Negev I soon realized that the Land of the Bible is a land of contrast. It wasn't long before I knew that Peggy Mann in her little booklet on Israel published by Doubleday accurately described this amazing contrast in these words:

"Israel's landscapes are as varied as her people. The cool, gaunt hills of Judea . . . the scorching desert sands and the brooding cliffs of the Negev . . . the fruitful subtropical Jordan Valley . . . the



JOE DAVIS of the Israeli Government Press Office and Associate Editor James M. Flanagan by the Sea of Galilee. In the background is Syria.

Dead Sea, lowest spot on the earth . . . the soaring 4000-foot peaks of Mount Atzmon . . . the 100-mile sweep of white sandy beach bordering the Mediterranean. . . . Israel has more diverse types of land and more diverse types of climate than are found in any other equal area of the world."

The deep impression regarding the ancient character of this Land of the Bible was first brought to mind as I saw ruins of the Roman civilization at Ashkelon, often associated with Samson. This ancient city flourished during the Hellenistic and Roman periods and it played an important role in the war between the Crusaders and the Moslems until its destruction in the 13th century.

I was again reminded of the ancient character of the land of Israel at Avdat, the southernmost leg of our journey in the heart of the Negev desert, where I viewed the ruins of the ancient civilization of the Nabateans, a tribal people who came to the area from Arabia. Avdat was established by the Nabateans in the second century B.C.

Richard Joseph, in a thoughtful article in *Esquire*, published last December at the time of my sojourn, was also impressed by the antiquity of Israel as he visited at Avdat and realized the importance of the archaeological treasures there. This is how he expressed the experience which was also mine:

"The land of the Dead Sea Scrolls has come up with so many new and fascinating archaeological digs in the past few years that Israel now challenges Greece, Italy and Egypt in its attractions

for the historically-minded visitor.

"Take Avdat, for instance. Here is a hilltop in the heart of the Negev desert, about thirty-five miles south of Beersheba. At first glance it looks like nothing overlooking nowhere, but then as you climb a twisting path, cut into the side of the hill, glaring dazzling white in the sunshine you see that you're trampling the ruins of what must have been a great city. . . . And so it was, more than 2,000 years ago."

Atop the Nabatean ruins are the remains of Byzantine structures both of which were covered by the debris and dirt of the centuries until only a few years ago.

There at Avdat and, later, in many other areas throughout Israel the reality of mortality—the brief span of our individual lives and even civilizations—kept returning to my mind. There was also the passing and frightening thought—What will future civilizations look back upon as they uncover the ruins of the present-day world? Yes . . . it was a sense of mortality.

We spent a few hours in Avdat, and yet in that space of time we were able to have the privilege of being one of the first persons to walk into a newly discovered ancient room, a remnant of the Byzantine era.

Before our arrival here we had been to Sodom, on the Dead Sea, the lowest place on earth—some 1300 feet below sea level. This desolate area makes quite believable the tradition that this is the site of the ancient city destroyed by God with brimstone and fire.

Of course I was anxious to go to

Galilee and on my fourth day in the Holy Land we journeyed north to Caesarea, on to Haifa and Mount Carmel through the hills of Samaria to Nazareth. Here, in the hamlet where our Lord learned the trade of a carpenter in Joseph's shop, it seems that the narrow streets are not unlike they were in Jesus' boyhood days.

Nazareth has a larger number of Christians than any other city in Israel. Here my impressions of antiquity of the Holy Land and the earthly mortality of men and civilizations mingled with my thoughts of Jesus, the Christ, who assures immortality.

I stayed overnight in the home of Dr. and Mrs. Cooney Maddock on the grounds of the Edinburgh Medical Missionary Society Hospital. I was fortunate in arriving on the day the hospital staff, sisters (nurses) and doctors, had evening Bible study. The study selection seemed to bring together my thoughts about some of the basic truth of Christianity. It was from the Easter story according to Mark:

"And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, 'Who will roll away the stone for us from the door of the tomb?' And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. And he said to them, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here . . .'"

Others may come back from a journey to the Holy Land with a deep conviction concerning the experience of walking "where Jesus walked," but I was to leave Jerusalem and later Tel Aviv—winging back to St. Louis—with a new experience of Jesus Christ, the risen Lord. In the Christmas season the Resurrection truth was revealed again to us that night in Nazareth.

From Nazareth Mr. Davis and I went to the Sea of Galilee, where we had a meal of fish, then to the Jordan River where it goes south from the Sea.

Then we headed toward Jerusalem, where the Office of Religious Affairs was to be my host and where I was to find new inspiration in the once fateful city where Jesus met trial and tribulation before that glorious morning when "they went to the tomb" and the voice of the young man said: "He has risen."

[The second article in this series of two will be published in a May issue of THE CHRISTIAN]



HAIFA, once a sleepy Arab fishing village, is a beautiful metropolis. The top layer of the city is high on Mount Carmel. Mr. Flanagan is shown overlooking the port city.



**The Whole Nation Will Back
A Program Tested by Church Bodies**

Favorable Response on Peace Corps

NEW YORK—A group of Protestant church leaders have suggested that President Kennedy's Youth Peace Corps be expanded into an international service agency under the aegis of the United Nations.

This recommendation was made in a report released here by a special Committee on Overseas Service by Youth, a group organized by the Department of International Affairs of the National Council of Churches.

Also participating in the committee were representatives of the World Council of Christian Education and the United Christian Youth Movement. The committee based its report on observations of the churches' experience in overseas service by young people.

Advising that the President's Peace Corps would be the most effective if undertaken in terms of sharing and mutual benefit, the committee recommended that the corps be enlarged under UN auspices so that "junior technicians" could be sent abroad as assistants to specialists.

"The idea of an international team should be given careful consideration," the group stated, citing possible "regional arrangements" through the Organization of American States and other international organizations.

Report to President

Copies of the report were forwarded to President Kennedy, R. Sargent Shriver, Jr., corps director, and to other leaders involved in the program. Chairman of the committee is Dr. A. Wilson Cheek, associate secretary of the World Council of Christian Education.

The report stressed the need to keep such aid programs guided by the "principle of non-imperialism." Equally important, the committee observed, is that youth service personnel should not be carried in U.S. military transports or use U.S. government facilities abroad.

"The idea of mutual service on a people-to-people basis must be emphasized," the group declared, so that such programs become "an active demonstration of the importance of voluntarism in a free society."

The committee advised against identifying the Youth Peace Corps too closely with academic institu-

tions despite the fact that it would primarily recruit college-trained personnel.

Alternative to Military

Emphatic opposition to tying the corps to Selective Service was voiced by the committee which urged that the program be projected independently on its own merits.

Although foreseeing "disastrous effects" abroad if the program is related to Selective Service, the committee did approve the proposition that overseas work in such a program be considered as an alternative to military service.

If the Youth Corps is truly aimed at increasing measures of justice, freedom and peace, the committee members stated, "it certainly would be a national service comparable to service in the military establishment."

Endorsement by Many

Religious leaders were quick to endorse President Kennedy's creation of a Peace Corps to aid underdeveloped free nations and hailed it as a major asset to their own volunteer global programs for human betterment.

The corps was set up on a "temporary pilot basis" by a Presidential executive order, but Mr. Kennedy indicated he would ask Congress to enact legislation placing the agency on a permanent basis.

Interfaith Backing

Even before the corps was created, Protestant, Roman Catholic and Jewish groups supported the idea in principle and offered to assist government planners in any U.S. efforts to build a peaceful world.

As part of their world relief and missionary efforts religious bodies have been carrying on volunteers-for-peace projects for many years. These include ecumenical work camps of the World Council of Churches and the larger Protestant denominations and various projects of the historic peace Churches, like the Quakers, Mennonites and Brethren.

Churches to Evaluate Census Implications

NEW YORK—A precedent-setting interdenominational conference investigating the results of the 1960 census as it applies to churches will be held May 10-12 in Washington, D. C.

Sponsored by the Bureau of Research and Survey of the National Council of Churches, the conference is expected to bring together for the first time an estimated 200 church researchers, state and local council executives and members of the Religious Research Association.

The meeting has the full cooperation of the U.S. Bureau of the Census and promises to be the first intensive exploration of the latest population count and its meaning for church life in the next decade.

In announcing the meeting, Dr. Lauris B. Whitman, executive director of the NCC bureau, said it would be "a golden opportunity for leaders in every phase of church life to participate in an interpretative exposition of the new facts."

The three-day program in Washington will include two sessions of factual reporting on census findings, a tour of the Census Bureau and two sessions devoted to the consequences of national trends for research and for church planning.

Wanted:

Girl Scout Leaders

NEW YORK—On-the-job training is one of the benefits which hundreds of women of all ages may enjoy this summer at Girl Scout camps throughout the country.

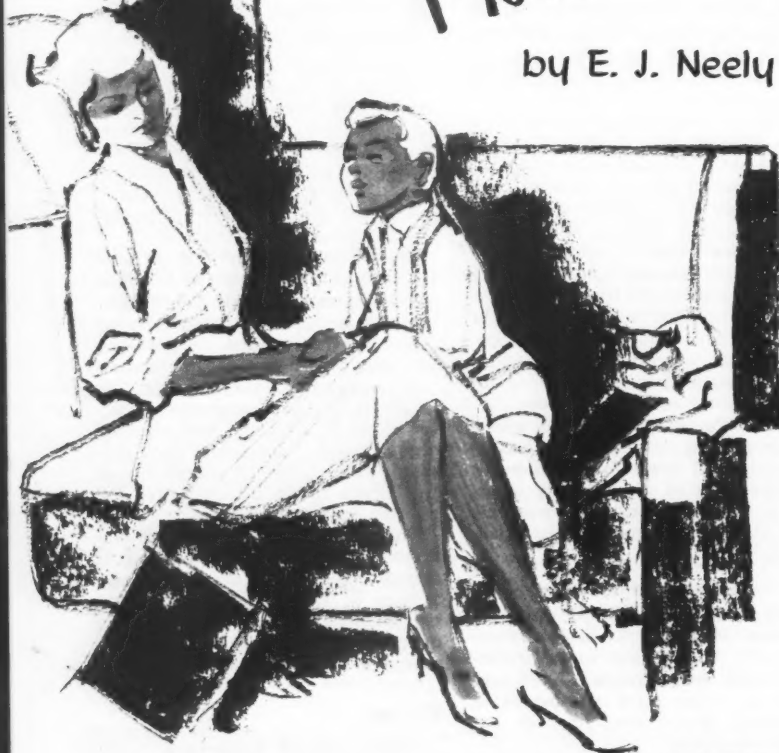
Specific skills and professional experience are required for such assignments as camp director or health supervisor, but there are also thousands of camp counselors' jobs for women, from college freshmen to grandmothers, who understand girls and get along well with them.

Salaries vary with the nature of the assignment and the candidates' experience, qualifications and training.

Women of all ages should call their nearest Girl Scout councils for information about camp jobs near home. For openings in other areas, interested persons may write Miss Fanchon Hamilton, Recruitment and Referral Adviser, Girl Scout National Headquarters, 830 Third Avenue, New York 22, N. Y.

BRIGHTER MORNING

by E. J. Neely



Art by FitzSimmons

THE train was dark. Beside him, still holding his hand, his mother slept. Now he would have liked to try to say the word "mother," but it seemed somehow too soon. The thought of saying it aloud made his face warm.

Outside, above the turning of the wheels, Tip could hear the wind twisting and hunting, and he could feel it pushing against the glass of the window. A small light ran along the next rail, like a kitten chasing the train. Once a building passed, with dim lights creeping out across the ground, the way the lights of the Home had done when he looked back

from the train to see if Diane was still standing at the window.

They arrived late that night. He could see nothing of the house they entered. Inside he walked carefully so that his heavy shoes would not mark the smooth new-grass look of the carpet. He held tightly to his suitcase, following her to a room where a lamp glowed over a boy's desk. The bed was wider than his cot at the Home. It had tall posts, and red sailboats crossed the blue cover. His mother never stopped talking and he hoped she wouldn't because he could feel a terrible quiet out behind her voice. She was saying that she

knew he must be tired, and that he should get himself ready for bed while she made cocoa. After she left him he had a strange ringing in his ears, as if the quiet-bell had just rung and all of the children had fallen asleep at the signal.

She returned with the cocoa and they drank it together while she talked. She told him he would not meet her husband until the next morning because he worked "third trick."

He lay awake long after she left the room. He dozed once, then thought he heard Diane cry out. She cried often in the night, and sometimes she would scream aloud in her sleep and one of the older girls would slip down the hall and take her back to the other dormitory. He had heard them pass his door, their long nightdresses muffling along on the bare hall floor. Diane had been in an accident. Everyone else in the car had been killed. She had a long mark down her face. She talked often about the accident, almost proudly, and he understood. It was better to be at the Home because you had no family than for some of the other reasons.

The children talked about why they were there. It seemed much more important to have a good reason for being there than to have visitors on Sunday, or to get cards and gifts in the mail. One of the good reasons was that there wasn't enough food to go around and the children were sent to the Home for care "until things got better."

Johnny was one of those. He had a big family who came every Sunday. Even when it rained or snowed they all came gaily in the big truck. One Sunday one of Johnny's little sisters stayed on after the truck left. She clung to Johnny, who held her hand tightly and walked her up and down the long room. The children were sad; they knew then that things were not getting better for Johnny.

Having only one parent or having sickness in the family was a good reason. Mickey's mother

was sick, but she came every Sunday and played the piano for the children. She would often stop to cough. He had seen Mickey ball his hands up into fists and jam them as far as they would go into his pockets when she coughed.

Most of the families coming to visit rode the train which stopped at the depot at the foot of the hill. The children would gather at the windows after church and the noon meal to watch for the train. They would stay there, until gradually, as the people entered the double doors, one by one they would move down the long room toward them. The room would fill quickly with noise and paper bags and people. He usually stayed at the window watching the trains long after the families arrived. Sometimes he would stand with Mickey beside the piano, and now and then he would be asked to join one of the families who had brought fried chicken or bologna sandwiches, and he would, if they had asked Agnes, too.

He had been standing alone at the window the day she came. Johnny's smallest brother had trudged over and punched a moist cookie into his hand when he glanced up and saw her standing at the double doors talking with Mrs. Arthur. He saw Diane look up too from the table where she sat with Johnny's family. He stood still, remembering her.

After a while she started down the long room. It seemed almost as if he didn't breathe until she was beside him, looking down at him. She talked a lot. He watched her face, hearing little that she said above the din in the room. Her hair was just like his; he liked that. After a few minutes he realized he still held the cookie, and she laughed when she saw it squeezed in his hand.

He hadn't seen her again until she arrived at the Home last night. He supposed he hadn't actually expected to see her again, after all of the other disappointments. Somehow at the Home he'd learned to live without planning, without looking ahead,

almost without hoping. But last night he was called from the movie to the office where she stood beside Mrs. Arthur's desk. They asked him what he thought about going home with her, and he had been unable to answer with more than a nod.

She went upstairs with him to the room he shared with five other boys, and waited beside his cot while he packed his clothes from the metal locker into the brown cardboard suitcase Mrs. Arthur had given him.

He wanted to talk to her about Diane, but he knew he should wait, so he left her at the door of the long room while he took inside the books he had received for Christmas. He wanted to give them to Diane.

The movie had just ended and the rest of the children were filling up the room. He crossed the slick floor, stopping beside Agnes. Mickey was leaning against the wall and he formed a small O with his thumb and forefinger when he saw the suitcase. Johnny grinned a tight little grin that made his face look old.

Diane just stood looking at him for a long time, her face so tight that her scar seemed almost to stand up. Finally she reached out and took the books and pressed them against her chest with both arms. Later,

when they walked down the hill to the depot, he looked back and saw her outlined at the window.

Now it was as if none of it had happened, yet here he was in this room. Outside a tree felt the side of the house, and the wind walked fast, as if it had a long way to go. He wanted to cry, yet he had learned not to cry. The bed was soft. There was a faint scent in the room which he liked, familiar, and yet not familiar.

He awakened fearfully, slowly, holding his eyes shut, missing the splash of fifty showers, missing the yells and the laughter and the sound of running feet. When he did open his eyes, she seemed to be standing in the doorway. Suddenly a man stood behind her, shyly, saying nothing. Tip reached for his robe, feeling that the move was his. He started for the door. The man stepped forward, awkwardly holding out one hand. His mother placed her hand on the man's shoulder. Her voice was shaky. "Tip, this is your father."

The man grinned crookedly and swallowed, then held out both arms. Tip ran into them.

"This is pretty new to us all," the man said finally.

When he looked up into his face something came alive in Tip. This was a man he could talk to about Diane.

THE LONG YEARS PROVE

We need not wonder any more
As that throng wondered long ago
Who was this Man upon the Cross.
We are the blest! We know! We know!
No need to challenge our belief
As they at Calvary had done,
"Is this another common thief,
Or truly Christ, God's promised Son?"

We know the story well! That day
The ground beneath his cross was red.
He died; they carried him away.
The long years prove he lives, instead!
For who but Christ could lift life's gloom
And come to us through ages gone?
Who could, each sunrise, flood a room
With all the hope of Easter's dawn?

by Berniece Ayers Hall

The Source of True Wisdom



"Where the Scriptures Speak . . ." by the Editor

Scripture: Proverbs 1:2-7;
Job 28:20-28.

IN ORDER to be useful, the Sunday school lesson comments must be printed a week ahead of the time of their use, so we find ourselves reading wisdom literature from the Book of Proverbs in the Easter Sunday paper. Likewise, Easter has taken the first Sunday of the second quarter so the lessons for this second period of the year will be confined to an even dozen. It will be interesting to study the wisdom literature of the Bible, beginning in Easter's light. What was wisdom to Old Testament people is available to us but we also have the wisdom of the Son of God who taught upon earth and who reigns forever.

There are many different kinds of literature in the Old Testament and we give attention to all of them over a period of years, in the church school lessons. There are sermons, poems, historical narratives, accounts of revelation, statistics and many other things. There can truly be said to exist a body of "wisdom literature." This is a form of writing probably done by a particular class of people.

After the children of Israel occupied Canaan they developed a priesthood which conducted worship services in the correct manner. Generation by generation the details became more involved. The kings, especially the great kings, Solomon, David and Saul reigned on behalf of God and exercised a kind of theocratic rule over the people.

Then, there were the prophets who appeared everytime things got really bad. When they saw that the people no longer put any meaning and content into their

public worship which was led by the priests, they came forward speaking on behalf of God and condemning people and priests alike. In all these ways, God revealed himself to his people, before he sent forth His Son.

The wisdom literature came from wise men who must have been a different class of people from any of the above. It was common among all the people of the East to have wise men. We know about three of them who came from another country at the time of the birth of Jesus. The Hebrews had their wise men, too. To them God said things, in poetic form usually, that he did not say otherwise. These sayings became a part of scripture. They were condensed ver-

sions of truth that would have taken many more words to tell if another literary form were used.

First, we shall look at some of the wise sayings from Proverbs 1. This whole book carries the name of Solomon at the head of it (1:1) although there is little likelihood that one man declared all these words of wisdom. This was a common method of collecting writings.

We have to read through several verses to find out "the source of true wisdom." The first verses are concerned with the purpose of true wisdom, rather than the source. We might pick out some of the words that indicate the purpose and use of wisdom. They include instruc-

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 9, 1961

The Scripture

Proverbs 1:2-7

- 2 That men may know wisdom and instruction, understand words of insight,
- 3 receive instruction in wise dealing, righteousness, justice, and equity;
- 4 that prudence may be given to the simple, knowledge and discretion to the youth—
- 5 the wise man also may hear and increase in learning, and the man of understanding acquire skill,
- 6 to understand a proverb and a figure, the words of the wise and their riddles.
- 7 The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

Job 28:20-28

- 20 "Whence then comes wisdom?

And where is the place of understanding?

- 21 It is hid from the eyes of all living, and concealed from the birds of the air.
- 22 Abaddon and Death say, 'We have heard a rumor of it with our ears.'
- 23 "God understands the way to it, and he knows its place.
- 24 For he looks to the ends of the earth, and sees everything under the heavens.
- 25 When he gave to the wind its weight, and meted out the waters by measure;
- 26 when he made a decree for the rain, and a way for the lightning of the thunder;
- 27 then he saw it and declared it; he established it, and searched it out.
- 28 And he said to man, 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'

tion, prudence, knowledge, discretion and entries in learning. It is also indicated that one may develop and "acquire skill" in being able to decipher the "riddles" that are often contained in Proverbs.

The "beginning of knowledge," according to Verse 7 is "the fear of the Lord." As we find it necessary to say every time this word "fear" is used, it means "to stand in awe of the Lord."

The opposite experience is what "fools" have. They despise wisdom and instruction and of course do not have any sense of awe in the presence of God. (Verse 7.) Notice therefore, that true wisdom is both a revelation and a learning process. To hear some people talk you would think that the more simple-minded a person is the better able he is to

receive a revelation from God.

Let us turn now to the passage in Job for further study on the source of true wisdom. Job says the same thing that the Proverbs say (28:28). The fear of the Lord is wisdom, says Job. He reminds us of several places where wisdom is not to be found and indicates that it is rather carefully concealed. (Verse 21.) Even Abaddon and Death say, "We have heard a rumor of it with our ears." (Verse 22.) Abaddon is a word used for the place of destruction, something like Sheol. It sounds a little sarcastic to have Abaddon and Death say that they have heard "a rumor" about wisdom.

This passage in Job makes it quite clear that wisdom is not simply a characteristic of God and certainly not of man. Verses

23-27 picture God knowing how to find wisdom and running on to it as he went about his rounds "to the end of the earth."

In Proverbs 8 the word wisdom is usually written with a capital letter, a personified idea which is often linked with the Greek word Logos, in the first chapter of the Gospel of John.

The lesson is made considerably more practical by the insertion of a memory selection from the New Testament. (James 1:5.) Here James refers to wisdom as something that can be given to man if man will "ask God." This would seem to indicate that there is Divine Wisdom which is available to men and will be given "generously and without reproaching" if men will put themselves in a position to receive it. This is true wisdom.



Meaning for Today

by John Thompson

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I AM always afraid of the person who poses as having all the answers. Such a person has never come to realize that wisdom is not just a matter of knowing, but at times, it is knowing that you do *not* know. He fails to realize that to some questions no man has the answers.

Is it not the experience of life that the more we learn the more we realize there is to learn? The opportunity for education should never become an occasion for pride, but it should be a very humbling experience. William Cowper has registered this important insight:

"Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more."

According to the Hebrew sage

as recorded in our Scripture lesson, the first lesson in becoming wise is "the fear of the Lord"—reverence and awe in the presence of the Eternal. There is a very close affinity between "fear of the Lord" and genuine humility. To stand in awe before the Almighty is to be humble.

Today we have much knowledge at our finger tips. The dissemination of knowledge is made easy by the many mass media of communication. But with all our knowledge and its world-wide distribution modern man finds himself threatened with annihilation. The results of his research—the vast sources of knowledge he has accumulated through many centuries—is leading him to possible ultimate disintegration of life. His world is falling apart. The split atom has come to sym-

bolize a split world—a world that is disintegrating.

From the predicament of modern man it is evident that knowledge is not wisdom. Having the *facts* of life we have failed to relate them to the basic issues of life. Knowledge that is an end in itself lacks the perspective of eternity. Knowledge outside the context of eternal purpose is less than wisdom.

In our memory selection for today the New Testament writer, James, indicates that wisdom is not the product of our mental processes, but the gift of God: "If any of you lacks wisdom, let him ask God . . . and it will be given him." True wisdom is not something that is achieved, but something received. This distinction helps us to see the difference between what we commonly think of as knowledge and wisdom.

Knowledge may be learned—wisdom is neither learned nor earned—but is the gift of God to those who earnestly seek it in the spirit of prayer and humility. Therefore "the beginning of wisdom" is that spirit of humility—*fear—awe—reverence—*through which we enter into relationship with God, the source of all wisdom.

NO, THANK YOU!

EVERYWHERE ONE TRAVELS in the interest of leadership for our churches one comment is heard more frequently than all others: "Too few of our church members are willing to take responsibility in the church." The comment goes, "So many jobs are loaded upon the shoulders of a minority who have to do it all."

Unquestionably, some church members are desirous of being spectator or passenger members. They do not wish to have responsibilities other than attendance (when it is convenient, of course). They do not intend to be "saddled" with an assignment which will curtail their freedom.

Also, it is true that far too many think of their church as another organization or institution created to serve them through the ministries of a professional staff. It is as though these members regarded themselves as sponsors of the church, allowing their names to be used and underwriting the necessary financial requirements.

Certainly no one would seek to deny that some willing workers carry a disproportionate share of the responsibilities of church organizational life and service. Every congregation includes a corps of local men and women who give many hours of their time to church duties. Whether or not they are the losers by this monopoly of their time by the church is an open question.

But there are reasons for reluctance to become obligated for church responsibilities which deserve to be heard. Church leaders would do well to listen, to consider what some members are saying. They are not seeking to justify themselves—not entirely anyway. Nor are some of them wishing to shirk responsibility. Some are heavily involved in other community services. Without approving their objections or passing judgment on their decision or their churches, may we pass on several remarks heard quite frequently?

Fringe disadvantages destroy our satisfaction in service. Often, dissatisfied church workers have reported that they assumed certain responsibilities with enthusiasm—only to have that enthusiasm dwindle by unpleasant aspects of the

service not necessarily connected with the duty itself. Teachers have said they will not house-clean and paint their classrooms. Choir leaders have lost interest when asked to furnish transportation, launder robes, build a fire in the church. Youth workers tire of being policemen, cooks and groundkeepers.

It cost us money to serve. Usually church budgets today are developed by soliciting statements of need from the various departments of the church. When this is done there is less danger of exploiting willing volunteers by forcing them to finance the group they agreed to lead. If church school teachers must buy their own books and equipment, some will not be willing to do so. There are many small expenses necessary for an on-going active group: postage, telephone calls, transportation, incidental equipment and supplies. These create problems for some family budgets. Some teachers, group leaders and church officers resent being expected to finance their own program.

No one appreciates what you do. Desire for recognition or appreciation is not adequate motivation for Christian service. However, should not the church exemplify gratitude in her own corporate life! Many of those who "feel unappreciated" in describing their feeling have said, "nobody cares," "nobody knows what we do." They do not expect or desire public recognition. What they ask, really, is that the significance of their service be acknowledged by the church in order that they themselves may retain a sense of its importance.

There is too much grief attached. This is not the grief of sorrow or sympathy. It is the unpleasantness of criticism, rivalry and general pettiness which many experience within the organizational life of the church. Let others seek to justify this, if they dare!

They give you no help. When people hesitate to accept an invitation to serve their church as an officer or teacher, they exclaim, "But I do not know how!" This is an honest statement. The proper response for the church is not, "Oh, yes you do!" or "There is not much to it, really." Such humble ad-

mission of inability by laymen ought to challenge the church to provide training so that confidence to serve may be based on competency. Some have said it is immoral for churches to ask members to perform duties for which they have not been prepared.

Too many meetings are involved. "The service itself is a joy, but the endless committee meetings to plan and coordinate kill your enthusiasm." In different forms, this objection is stated many times. There is a general feeling that too much time is consumed in organizational matters within the church. An accountant suggested that his church make a time budget and balance it just as it did for financial resources. In his congregation there were 400 members. The time-budget he proposed might assume five hours of dedicated time from each member per week. He asked, "What use do we wish to make of those two thousand man hours each week?" Perhaps churches need to practice better stewardship of the dedicated time, using it economically and efficiently for the important phases of the Church's major ministry.

There are too many bosses. This is similar to several of those mentioned previously but its focus is slightly different. Some workers have complained that they have not been told clearly what was expected of them. Others have been caught in "jurisdictional disputes" between committees. A few have protested that they have been given "the run around" when they have sought permission to buy equipment or to change some existing rule. The general result of all of these is a feeling of "impotent impatience."

You will be stuck with it forever! Most church leaders have heard this one and know that there is some justification for the fear that one will not be allowed to relinquish a church responsibility once he has taken it. Unwittingly this impression is strengthened by some recognition services: "A church school teacher for forty years!" There is a trend toward the adoption of specific tenure for all church responsibilities, which plan safeguards against imposing upon too few and at the same time against possessive retention of church responsibilities by certain individuals.

NEWS

of the Brotherhood

Brotherhood Finance Commissions Meet

Over \$11 Million In Record Budget

INDIANAPOLIS, IND.—A record \$11,117,282 will be sought from church sources in 1961-62 for 85 state and national agencies and institutions of the Christian Churches, financial commissions of the brotherhood announced here.

This is an increase of almost a million dollars over allocations for the same causes in the current fiscal year.

Another \$4,984,915 in capital funds will be sought from churches during the year that will start on July 1.

Church giving will underwrite slightly more than one-third of the causes' total operating budgets, expected to exceed 32 million dollars in 1961-62.

Allocations Announced

Allocations and approved askings for Disciples agencies and institutions were announced jointly by the Commission on Budgets and Promotional Relationships of the International Convention of Christian Churches and the Commission on Brotherhood Finance of Unified Promotion.

The two commissions also projected increases for 1962-63 askings—\$11,785,912 for operating budgets and \$5,580,329 for capital funds.

New Churches Program

Approximately 47 per cent of the capital funds that will be sought during the next two years have been allocated for the Disciples' program to establish new churches during the 1960's.

Allocations for the operating budgets of 69 enterprises supported through Unified Promotion, the Christian Churches' "united fund," total \$8,559,472 for 1961-62 and \$9,009,848 for 1962-63.

These allocations were made by Unified Promotion's 15-member Commission on Brotherhood Finance, which spent more than a week in intense study of the needs of the various agencies and institutions.

Askings of 16 agencies that are not financed through Unified Promotion as well as allocations made for the "united fund" causes were

approved by the International Convention's 12-member Commission on Budgets and Promotional Relationships.

Unified Promotion allocations for 1961-62 include for the first time 10 additional colleges and universities that have been supported by direct contributions from Christian Churches.

A new allocation to the International Convention of Christian Churches will finance the work of a Commission on Restructure called for last fall by the convention's annual assembly in Louisville, Ky.

New Allocation

Other new Unified Promotion allocations approved by the Commission on Brotherhood Finance will pay Pension Fund dues for chaplains and finance operations of the Committee on Military and Veterans Services—two causes previously underwritten by the Disciples' annual Week of Compassion appeal. Such allocations of Week of Compassion funds have been under fire by numerous Christian Churches leaders.

Beginning in 1961-62, these programs will be financed by additional allocations to the Pension Fund of the Christian Churches and The United Christian Missionary Society.

Heads Finance Commission

Lowell C. Bryant Is Re-Elected Chairman

INDIANAPOLIS—Lowell C. Bryant was re-elected chairman here recently of the Commission on Brotherhood Finance of Unified Promotion, the "united fund" through which 69 agencies of the Christian Churches (Disciples of Christ) are financed.

Dr. Bryant, minister of University Park Christian Church in Indianapolis, was elected to his third term as chairman of the 15-member commission. He is in his fourth year as a member.

Elected first vice-chairman was Wayne H. Bell, minister of Vine Street Christian Church in Nashville, Tennessee.

Mrs. P. O. Marvel, laywoman from Giltner, Neb., was named second vice-chairman and Mrs. D. A. Holt of Indianapolis, a staff member of the commission, was elected secretary.

Glenn B. Lacy of Indianapolis is director of research for the Commission on Brotherhood Finance.

Chapel and Library Dedication Planned

NEW HAVEN, CONN.—The chapel and library of the Disciples Divinity House at Yale University Divinity School here will be dedicated in special services April 6-7.

The John Clark Archer library will be dedicated April 6. The principal speaker of the occasion will be President Wilbur H. Cramblet of the Christian Board of Publication.

The Christian Board contributed to the library nearly all books about the Disciples of Christ which are in print, as well as a collection of reference works.

Additional contributions to the library have been made by various Yale alumni and friends. The library also houses a collection of books and papers of the late Professor John Clark Archer, Hooper Professor of Comparative Religion, who served for many years as adviser to Disciples enrolled at Yale.

The chapel of the Yale Disciples House will be dedicated on April 7. The speaker will be A. Dale Fiers of The United Christian Missionary Society, Indianapolis. Greetings will also be brought by Dean Liston Pope of Yale Divinity School, from Chester Sillars, executive secretary of Northeastern Area Christian Churches; Coleman Lamb, executive of the New Haven Council of Churches; and by Dr. Cramblet.

The Christian Board contributed hymnals, communion service, and eighty chairs to the chapel. Over a three-year period, Disciple students at Yale contributed nearly \$1,800 to the cost of remodeling and redecorating the chapel. The balance of the cost of equipping the New England style worship room with center Communion table was provided by Yale Disciple alumni.

Restoration Meeting

ROLLA, MO.—The second meeting of representatives from "non-instrument" and "instrument" Churches of Christ and Christian churches will be held here April 8. The meeting has been scheduled for 9:00 A.M. till 4:00 P.M.

Speakers include Carl Painter, professor of mathematics at Flat River (Mo.) Junior College; Martin Mitchum, Rolla; Seth Wilson, Ozark Bible College; and Carl Ketcherside, editor of *Mission Messenger*.

Paul Mbenga Writes To Friends in U.S.

ST. LOUIS—(Special)—Last fall Paul Mbenga, director of Congo Christian Institute and legal representative of the Christian Churches in the Congo, visited the United States. After returning to his troubled land, he wrote in part as follows:

"Following my return to Congo, I had planned to write to you, but the circumstances in which I am living at present have not permitted me to carry out this desire. I regret this delay because I feel obligated to tell you how much I am moved by the love and the interest of the United Christian Missionary Society for the work in Congo and by the outcome of the plan for my trip.

"I am extremely grateful for the reception, the friendship and all the efforts for me. Never during the rest of my life will I forget this gesture of the United Society and of the friends in the United States during my trip. I treasure that as one of the best souvenirs of my life.

"I am worthy of this favor because I am the fruit of the work of the United Christian Missionary Society in the Congo. I owe to the Disciples of Christ Congo Mission the totality of my knowledge and in a word all the happiness which I have from knowing Christ as my Savior and Master. What a gift is this that the missionaries have given me in the knowledge of Jesus and in this inner peace which the world is incapable of giving me!

"My country at the present time is passing through a period of difficulties, but I have confidence in the future and only because I know that God does not leave us to ourselves. He provides for all our difficulties and he seeks to resolve them with us if we accept his will."

Disciple Is University Of Chicago Appointee

CHICAGO—William N. Weaver, a Disciple, has been appointed associate dean and dean of students of the Divinity School of The University of Chicago.

The appointment was announced by Dean Jerald C. Brauer of the Divinity School of The University of Chicago.

"As dean of students Mr. Weaver will be in charge of student activities and affairs," said Dr. Brauer,

"and as associate dean he will be involved in the administrative operation of the institution."

Weaver, who served as an Army Chaplain during World War II, has been a member of The University of Chicago faculty since 1950.

The Divinity School of The University of Chicago, the oldest professional graduate school of the university, is an interdenominational graduate institution which educates religious scholars as well as trains Protestant ministers.

Born in Mooreville, Miss., Weaver holds a B.A. degree from Butler University, an M.A. from East Texas State University, and a bachelor of divinity degree from The University of Chicago in 1950.

Mr. Weaver was minister of the Carrollton Avenue Christian Church in New Orleans (1930-37) and of the First Christian Church of Commerce, Texas (1937-41). He joined the Army as a chaplain in 1941.

University of Kentucky Honors Rural Churches

LEXINGTON, KY.—The University of Kentucky recently honored 22 rural churches during the annual Farm and Home Week activities held here at Memorial Coliseum.

Among them were two Christian Churches—the Christian Church in Bloomfield and the Antioch Christian Church in Fayette county.

These awards are made under the Town and Country Church program of the University of Kentucky Agricultural Extension department.

John M. Jackson is minister of the Bloomfield congregation. The award to the church mentioned specifically youth work and participation in community affairs by the church and its individual members.

The basis of Antioch church's award was the replacing of a church building lost by fire and the sponsoring of a community Christmas dinner. Fred G. Block is the minister.

Evangelistic Services

GRANITE CITY, ILL.—Ralph E. Bureman, assistant editor of THE CHRISTIAN, was the leader for a series of evangelistic services held in March at Central Christian Church here.

The series of services began on Sunday, March 12, and were also held March 19-23. Mr. Bureman also directed an evangelistic calling program March 13-15.

The minister of the church is James Craddock.

Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

To New Ministries

Eugene Patterson to Lincoln Avenue Church, Youngstown, Ohio, from East Vine Avenue Church, Knoxville, Tenn.

Charles E. Wilson to new Christian church in Chatham, N. J., from Park Avenue Church, New York City, where he served as minister to young adults.

O. Blakely Hill to University Church, Buffalo, N. Y., from Christian Temple, Wellsville, N. Y.

R. T. Crowe to interim ministry with Floyds Knobs Church near New Albany, Ind., from interim ministry with First Church, Shelby, Ohio.

Harold Davis to First Church, Woodward, Okla., as associate minister, from Alamosa and Monte Vista, Colo.

Stephen Fenn to Central Church, Boise, Idaho, from Bethel Church, Eugene, Ore.

Charles L. Brooks to Christian Church, Morehead, Ky., from First Church, Moundsville, W. Va.

Robert Gobel to Long Pine-Marianna pastoral unity near Washington, Pa., from First Church, Muscatine, Iowa.

Bill Cloud to First Church, Seminole, Okla., from First Church, Lawton, Okla., as associate minister.

Ray L. Nixon to Hillcrest Church, Belleville, Ill., from Christian Church, Atlantic, Iowa.

Sam S. Langley to Kingsway Church, Memphis, Tenn., from Northside Church, St. Louis, Mo.

Lyle V. Newman to Central Church, Youngstown, Ohio, as associate minister from resources and interpretation department of The United Christian Missionary Society.

Harry M. Wilson is now serving as interim minister at First Church, Cheyenne, Wyo.

Mrs. Nadine Hopkins to First Church, Valparaiso, Ind., as minister of Christian Education from similar position with Douglass Boulevard Church, Louisville, Ky.

David W. Havens, a recent graduate of The College of the Bible, Lexington, Ky., to First Church, Hollister, Calif.

Harry Hill is now serving as interim minister at First Church, Barstow, Calif.

Clarence E. Rhodes to First Church, Naples, Fla., from the Christian Church, Lake Worth, Fla.



AT A DINNER in First Christian Church, Morgantown, W. Va., launching the book "Morgantown Disciples," by Earl L. Core, Elvis J. Stahr, Jr., president of the West Virginia University (left), announced the acceptance of his appointment as secretary of the army. Also shown (from left) are John A. Caruso, author of "The Allegheny Frontier" and a member of the church; Mrs. Stahr and Mrs. Olive Harrison Kendrick, only surviving charter member of the congregation.

news in focus

FRANCES McQUEEN, Craig, Mo., has been named national winner of the Junior Leadership Award in 4-H activities. The award was based on Miss McQueen's achievement in clothing and home furnishings. An active member of the Christian church, she has served on the membership committee, member of the choir and officer of the CYF. Currently she is attending the University of Missouri.



"MISSISSIPPI'S LAYMAN of the Year" was the honor recently given to L. W. Kitchens of Utica by the Mississippi Community Christian Fellowship. An elder in the Christian church, he has served three terms as superintendent of the church school, teacher of the young adult class for ten years and also holds a ten-year term as chairman of the church board. Morris E. White is minister of Utica Christian Church.

"PLENTY OF REIGN," a drama, by John M. Gunn, was presented at the youth-parent banquet held Jan. 29 at First Christian Church, Little Rock, Ark. The play was directed by J. L. Tinkle, minister of education. Members of the cast included (from left): Martin Critz, Michele Barclay, Robert Saurenman, Claudia Ewing and Robert Johnston. Following the production a panel discussion was led by Mrs. John M. Critz concerning the problems raised by the play.



FIRST CHRISTIAN CHURCH, Lamesa, Texas, recently honored Rush J. Barnett, minister, and his family with a farewell dinner. Pictured (from left), are: C. F. King, church school superintendent; Mrs. Barnett; Mr. Barnett; and V. B. Bratcher, chairman of the board. Mr. Barnett became minister of the Christian church in Colorado City, Texas, on Feb. 15.

THE GUILD COMMITTEE of Kansas met recently to plan for their state meet to be held in Kansas City, Oct. 1, at the same time as the International Convention Assembly. Members of the committee are pictured (from left): Miss Betty Grim, Wichita; Mrs. Ben W. Smith, Topeka; Miss Alpha O'Leary, Hutchinson; Mrs. Lester Childers, Muncie; Mrs. E. P. Mooman, Topeka; Mrs. William A. Gibson, Topeka; Mrs. Helen C. Schwab, Kansas City; and Miss Gwendolyn Tinklin, Manhattan.



From the World Convention
Of Churches of Christ (Disciples)

Easter Message To the Churches

IN BEHALF of the World Convention we send Easter greetings to all our churches in all lands.

The Easter message to this confused and changing world is one of faith, gladness and hope. Its central truth is, "He is risen." The Easter dawn revealed an empty tomb and a risen Lord. This is one of the incontrovertible facts of history. Here is one of the cardinal truths of the gospel, which brings inspiration and music into life and a sure hope for the future.

The Church is built over an empty tomb for, "If Christ has not been raised, then our preaching is in vain and your faith is in vain." (1 Cor. 15: 14.)

Our ministers and churches around the world are called upon at this glorious Easter season as never before, to teach and preach a risen Christ. He is the message of hope for these uncertain and ominous days through which we are passing.

There are so many all about us who have not heard, believed and obeyed this risen, living Christ and become members of his Body, the Church. Our churches in so many places are not doing their full share in evangelizing the world beginning in their own local communities. Everywhere there is need for our churches to increase their evangelistic and missionary

concern and zeal in behalf of the unreached and the unchurched of this generation.

At this Easter season, as always, this risen Christ calls upon the churches within our world brotherhood for a larger unity and a richer Christian fellowship. For over a century and a half, we have preached unity, but we have not always practiced what we have preached.

Has not the time come for one and all among us to pray and work in behalf of our internal unity, while at the same time we continue praying and working for the larger unity within the total household of faith?

More than ever before the World Convention is a world fellowship. The Edinburgh Assembly held last August did much to strengthen our internal unity and deepen our Christian fellowship, for "Our fellowship is with the Father and with his Son Jesus Christ." (1 John 1:3.)

It may be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The gospel does not change with changing conditions. "God was in Christ reconciling the world unto Himself" and He will not be deflected from his redemptive purpose. At this Easter season and during the days leading up to Pentecost Sunday, let us remember one another in daily prayer before the Throne of Grace.

Florentino Santana
President

Jesse M. Bader
General Secretary

Obituaries

John F. Rice

John F. Rice, 77, Christian Church minister, died Nov. 5, 1960. A graduate of Bethany College, he retired in 1957 after serving nearly 50 years in the ministry.

He held pastorates in Ontario, Canada, Rosalia, Wash., Colfax, Wash., Westlake and Craigmont, Idaho.

The First Christian Church in Grangeville, Idaho, presented Mr. Rice with the honored minister's pin last Oct. 9. He is survived by his widow, a son and a daughter.

J. Albert Hall

J. Albert Hall, 73, retired Christian Church minister, died last December at his home in Chester, W. Va. A graduate of Bethany College, Mr. Hall entered the ministry in 1911. At the time of his death he was serving as interim minister at First Church, Pughtown, W. Va.

He is survived by his widow, three sons and two daughters.

Pastorates included Christian Churches in Wierton, W. Va., and Plymouth, Pa., where he served two terms in each place for a total of 28½ years. He also served in Wellsboro, Pa., and New Kensington, Pa.

Herman L. Olmstead

Herman L. Olmstead, 73, died on Dec. 12 in Des Moines, Ia. A graduate of Drake University in 1920, his pastorates included Missoula, Mont., Winterset, Ia., Storm Lake, Ia., College Avenue Church, Des Moines, Ia., Estherville, Ia., Leon, Ia., Miller Park Church, Omaha, Neb., director of Christian education at First Church, Cedar Rapids, Ia., and secretary of religious education in Iowa, Nebraska, Minnesota and the Dakotas.—BRUCE C. MOSHER.

Mrs. Dixie Williams Hutton

Mrs. Dixie Williams Hutton, 71, died Dec. 2, 1960, at Fort Worth, Tex. She was the wife of S. W. Hutton, general secretary of the Texas Convention of Christian Churches.

Mrs. Hutton was the first president of the Women's Council of the University Christian Church, Fort Worth, and served on the board of the Texas Christian Women's Missionary Society for several years.

She is survived by her husband of the home and two daughters.

Eugene Pitman

Eugene Pitman, 19, son of Mr. and Mrs. Kenneth Pitman, Luther, Mich., was killed in a traffic accident Nov. 22, 1960. Mr. Pitman is the minister of the Church of Christ in Luther.

Lawrence H. Maines, state secretary of the Michigan Christian Missionary Society, officiated at the services.

Mrs. Goldia Waldeck Dennis

Mrs. Goldia Waldeck Dennis, 66, life-long member of the Christian Church, died Oct. 7, 1960. Memorial services were held at West Liberty (Ky.) Christian Church Oct. 10. She is survived by a son, Jack W. Dennis of Sandy Hook, Ky., and two sisters.

Clyde Darsie

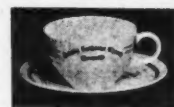
Clyde Darsie, 86, retired Christian Church minister of Ashtabula, Ohio, was killed in a car accident on Nov. 6. Burial was in Cynthiana, Ky. Mr. Darsie graduated from Bethany College in 1895 and served as Christian Church minister in Oregon, Mo., West Pullman, Ill., Broadway Church, Pueblo, Colo., Bowling Green, Ohio, Quincy, Ill., Jacksonville, Ill., Mt. Sterling, Ky., Cynthiana, Ky., Eminence, Ky., Pittsburgh, Pa., and Greensboro, N. C. He was given the honored minister's pin in Greensboro on Dec. 16, 1956.

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CAMPUS COVERAGE

Appreciation Week Held at Atlantic Christian College

State Governor and Drew Pearson Speak

WILSON, N. C.—Atlantic Christian College Appreciation Week ended with the feeling it was one of the outstanding events in the college's 59-year history.

"Citizens of Wilson and indeed of North Carolina made a significant contribution to higher education by focusing attention upon the college and its program," commented ACC President Arthur D. Wenger.

Governor Terry Sanford and nationally syndicated columnist Drew Pearson were the big name speakers.

College Appreciation Week is a project of the Wilson Chamber of Commerce under whose auspices the activities were carried. Wilson industries and presidents of nine Eastern North Carolina colleges also played prominent parts in the observance.

The week's program included "Industry and Education Day," when more than 300 business majors toured four Wilson industries and sat in on a panel discussion centering around career opportunities in industry. Governor Sanford spoke from the college dining hall at night over a state-wide radio network to approximately 3,000,000 North Carolinians.

Pearson spoke at the annual Chamber of Commerce membership

banquet honoring the faculty and administration of Atlantic Christian. The \$4 a plate dinner drew more than 400 persons.

Seven Wilson civic clubs joined together to salute the college during a dinner at which the speaker urged continuing support for the college by Wilson businessmen.

Friday and Saturday of the week were homecoming days at ACC and Sunday ended the emphasis as speakers from Atlantic Christian delivered messages from the pulpits of seven Wilson churches. During the afternoon a combined concert, featuring the ACC chorus and band, concluded the week's activity.

New Chaplain at Hiram College

HIRAM, OHIO—Harold L. Sawyer, associate minister of the Central Christian Church, Warren, Ohio, will become chaplain at Hiram College and instructor in religion, April 3.

He succeeds John Thompson, who has accepted a faculty assignment in The Divinity School of Drake University, Des Moines, Iowa.

A graduate of Libbey High School, Toledo, Sawyer received his undergraduate degree from Ohio Wesleyan University and bachelor of divinity degree from Yale University.

Prior to coming to the staff of Central Christian Church, Mr. Sawyer served the Christian Church, Barnesville, Ohio, First Presbyterian Church, New Haven, Conn., and Mount Carmel Congregational Church, Mount Carmel, Conn.

Teaching at CTS

INDIANAPOLIS—F. W. Wiegmann, minister of Downey Avenue Christian Church here, is teaching the course in worship at Christian Theological Seminary during the second semester of the current year.

Herbert C. Barnard, minister of Eastgate Christian Church, Indianapolis, serves as lecturer for the course in church administration and pastoral work. Mr. Barnard is a graduate of Phillips University and of Yale Divinity School.

BETHANY, W. VA.—Paul David Pursglove of Pittsburgh is now assistant director of admissions here at Bethany College. He is a recent graduate of the University of Pittsburgh.

Transylvania College Will Receive \$25,000

LEXINGTON, KY.—The Lexington Junior League will give Transylvania College here a total of \$25,000 over a three-year period to help with the restoration of historic Morrison College.

Morrison College, 127 years old, is the most cherished building on the Transylvania campus. It was built by the famous Kentucky architect, Gideon Shryock and was dedicated in 1833.

Irvin E. Lunger, Transylvania president, described the Junior League project as the "kick-off of cooperation between the college and the community toward preservation of a structure that is part of the historic heritage of the community."

The Junior League has announced that it will give an initial contribution of \$10,000 toward the preservation of Morrison and an additional \$15,000 will be paid at the rate of \$5,000 a year for the next three years.

The total cost of the restoration of Morrison will amount to between \$150,000 and \$175,000. Plans by the college call for restoration of the building to its original pattern. Major work of the project will be the restoration of the roofline which was originally flat.

Morrison is used by Transylvania as its administration building and some rooms are used as classrooms.

Lodge Chapman Gift

ORANGE, CALIF.—Chapman College has announced that it has been given a mountain lodge which will be used by faculty and students.

Westerlynn Lodge, located in the San Bernardino Mountains near Lake Gregory, has been presented to Chapman College by J. Errett Wilkinson, chairman of the board of trustees; his wife, Mrs. Flora J. Wilkinson; and their children, Mrs. Lona A. Hoffman, Harmon S. Wilkinson, and Norman R. Wilkinson.

The Lodge will be available for the all-college faculty planning retreat, departmental meetings, faculty vacations, student field trips and meetings, and student or faculty social events. The sophomore class will hold a Snow Party at the lodge this week end.

Wilkinson, owner of linen supply companies in Los Angeles and Anaheim, has been a member of the Chapman board of trustees since 1936 and chairman since 1939. During the 1956-1957 school year he served as acting president of the college.



GOVERNOR TERRY SANFORD, of North Carolina, is shown with Arthur D. Wenger (left), president of Atlantic Christian College, Wilson, N. C., during the recent observance of Appreciation Week.

-The Abiding Presence

(Continued from page 6.)

faith and courage and hope can come alive again in our eyes? This is the way to Emmaus—with him. Even today it winds past the noise and confusion of the world as our Lord waits to answer all our questions and end all our fears.

Our living Savior abides with us. He draws near to us. Our eyes are opened. And when he comes to us and abides with us he has certain definite purposes in his mind and heart. He wishes to give us something. His presence means something great and beautiful. The disciples at Emmaus knew that. As they had listened to the stranger who had opened the Scriptures to them, their hearts had burned with a new courage and a far hope. They wanted him to stay with them because in his presence they had found a new understanding of the counsels of God and their meaning for history and life.

This has always been the blessed experience of the believing heart. The presence of the living Savior changes everything in life. Absolutely everything! Forty days after Emmaus he was standing with his disciples on a hillside in Galilee. His voice came to them like the rush of mighty waters which would tear them from their moorings and hurl them over the Roman Empire: "Go ye and teach all nations."

Because of the magnitude of this task he immediately added the words which repeat the shining story of Emmaus: "Lo, I am with you always, even to the close of the age." Although a cloud was about to take him away from their sight, no cloud and no shadows would ever come between him and their faith. He would abide with them forever. After these many years, this must be our prayer. *If we ask, he always stays.*

For almost two thousand years, countless men and women have lived and died in his presence. It is still the best way to live and to die. The Holy Scriptures end with the moving words "Come, Lord Jesus." Whenever and wherever these words are spoken in repentant faith, we hear his answering voice—old, lovely, healing, and tender—"Surely I am coming soon." He crosses the threshold of our hearts, and life can never be the same again. In the continuing mercy of his presence we can forget the huge, invisible load of care and sin, the intolerable burden of the remembered years, and all the cares and sorrows which make life so dark for the men and women who walk the ways of the world without him.

This is what his abiding presence

today can do for us also. As seldom before in the history of the world, men have lost their faith in man-made things. They have found that education and science cannot give the final answer to the problems which trouble and perplex the souls of men. They are haunted by a feeling of failure and defeat. And the Christian heart is also often touched by this universal feeling of futility and despair.

Looking at our own lives, we find that we are seldom completely happy. We are aware of our own weaknesses and defeats. We remember old sins and old troubles. We feel that the world about us is rushing toward destruction. Our weary hearts cry out for the living Christ, for the calm peace and the sure rest which can be found in him alone. The Easter message of the abiding presence of the living Christ is the only possible solace and comfort for our ills. It tells us that we can now live with him who assures us that through the forgiveness of sins we can begin each day anew.

As we walk with his hands in ours, life is no longer a dull routine. We live with him. The world may say: "Happy is the man who is rich, who is powerful, who is popular, who enjoys life, who can do what he wants to do." Christ tells us that the world is fearfully wrong. Across the tears and the graves of those who thought that the world was right, he comes into our lives to tell us that with him there is a new set of standards, an eternal value and an importance in our brief journey between the cradle and the grave. In his presence we cannot be afraid, because he is not

afraid; we cannot be dismayed, because he is not dismayed; we cannot be conquered, because he will not be conquered. Facing all the storms and tears of life, he is always by our side.

This is the continuing power and the glory of our Easter faith. Only the men and women who live in his abiding presence can bring peace and hope to the hurt and bewildered souls of men.

The abiding presence of Christ can never be an excuse for idling or drifting through life. While he gives us peace for our souls, he also gives us work for our hands. Since we live with him, we have the blessed privilege of bringing him to others who do not know the grace and power of his presence. Our days and years belong to him and he asks us to use them for him until the night comes. Just as the disciples at Emmaus hurried back to tell others that they had been with their Lord, so we are called to go out into the world of our friends, our neighbors, and our enemies and tell them of his living presence and everlasting grace.

"Abide with us, for it is toward evening and the day is far spent." Let this be our humble and heartfelt prayer as we again behold the glory of Easter and its meaning for us. Let it be for us the assurance that in the words and the sacraments, Christ is here with us and will never leave us nor forsake us.

Let it be for us a challenge to work for him, and with him, while we wait for the day when he shall translate our faith in his abiding presence into the vision and the reality of his eternal victory.

RHYME AND REASON

Framework of Eternity

by Kelly O'Neill

When we measure our dimensions by earth's tragedies and tensions,
Then we seem to be most pitifully small:
Products of evolving races in unending times and spaces,
Gnats that live from sun to sun, and that is all.

But when we begin inquiring how our life has its inspiring,
Then the greatness of our destiny is seen.
For it seems the ages waited, with the things God had created,
For the mind of man to see what they might mean.

Hear you then the Easter story! Man partakes of God's own glory,
Sharing in Creative personality.
We were made for resurrection; endless life is our direction,
Fashioned in the framework of eternity.

—'Tis God's Mercy

(Continued from page 10.)

"the grass withers, the flower fades." The barren, rocky earth, glaring in the sun, turns to desert and then to dust. Dust churns deep beneath the feet of men and beasts, and clouds up behind buses and automobiles. It settles on the still green leaves of cyprus, olive and fig trees; and it gathers in the throat and nostrils.

Tourists entering the land at such a time and mistaking nature's summer sleep for her death, exclaim, "So this is the Promised Land!" "I don't see how anyone could ever call this 'a land flowing with milk and honey.'" Then they visit the shrines, snap their photographs, buy their souvenirs, and climb into their waiting planes. They carry back their disillusionment and their mistaken notions to spread among their friends. 'Tis a pity.

How I wish they could stay to see "the Holy Land" blest by rain! In November and December they would see the peasants busy in their fields scattering seeds upon the moist earth, then with yoked cows, asses, or horses, plowing them in. The freshly furrowed soil then turns the plains and valleys and the steeply terraced hillsides into a fertile patch-work. In late December and early January the red earth turns green with growing grain. Grasses clothe the hills, that remain too difficult to plant, with a silk-thin garment of transparent green. And wild flowers begin to blossom.

As I write, in late January, the wild cyclamen is riotous with bloom. Orchard floors are carpeted with wild marigolds. And in the lowlands and deep, sheltered valleys, red anemones as big as poppies wave in the breeze. These anemones, which grow also in pastel shades of pink and orchid and blue as well as in white and stunning red, are the biblical "lilies of the field." They seed themselves and come up wild. Narcissuses, the biblical "rose of

Sharon," were selling in the markets weeks ago. A rose is blooming outside our window, and an orange tree is also in blossom there. At the table we are eating fresh tomatoes, carrots, beans, and lettuce from our own vegetable garden. Shortly now the almond trees will blossom. In a few weeks the "first fruits" will appear on the fig trees as the trees put forth their first green leaves. And by April and May the fields of wheat and barley will be "white unto the harvest."

Jesus loved the Palestinian country side. From it he gathered many of his similes, metaphors and parables. It is not difficult to see why.

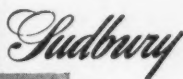
Even then in the craggy mountains of the Judean Wilderness and amid the bleaching limestone of the mountainous backbone of the country, as well as in the torrid heat of the Dead Sea cauldron, one closely senses the terror and the majesty of God.

But it is the rains that bring God's mercy.

Atlanta Meeting

ATLANTA, GA.—Twelve Christian churches of the Greater Atlanta area will participate in the annual meeting of the Greater Atlanta Union of Christian Churches here April 9, President Joseph R. Bennett announced.

The program will be centered around the history of Disciples in the area. Churches of the area are preparing exhibits portraying the history of the congregations.



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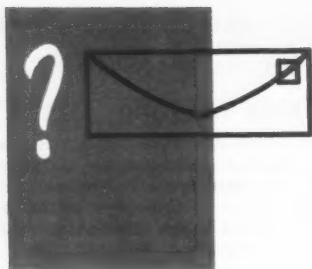


"Ye have done it unto Me."

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WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: Are there any theological or other requirements to obtain a loan from Church Extension?

ANSWER: By William T. Pearcy, president of the Board of Church Extension of Disciples of Christ.

The historic policy of the Board of Church Extension has been that loans are made only to those churches listed in the Year Book of Christian Churches (Disciples of Christ). With new congregations, we would require that an application for listing be made, and cleared through the state society. It would be necessary that city, area or state associations of churches applying for loans report directly, or indirectly, to the Year Book.

To establish a theological basis for providing our services would create, administratively, an impossible situation. With the freedom of interpretation and participation, which each congregation retains for itself, we would be constantly in "hot water," for we would be required to examine the position of each congregation, to determine whether or not it conformed to a set of standards which we, as a Board, might establish or recognize. Such a procedure would certainly be unacceptable to the churches—even more so to us.

Some have felt we ought to exert controls at the point of architecture—that a loan ought to be declined if the building does not conform to "standards" of some kind. But, being the kind of people we are, that idea will not work. We do require that all plans be submitted to our architectural department for review. Thus, the church has the benefit of our best judgment. The plans must meet the local health and safety codes. But beyond these requirements, our congregations are not restricted. And this is as it should be, for I believe we can trust our leaders and our people.

Of course, it goes without saying that a church must be qualified financially. The staff would recommend a loan only where, in its judgment, the church had the capacity to assume and repay the amount of money involved. As a matter of fact, no group should

borrow more than it can repay over a period of not to exceed ten years. Occasionally, I find someone talking in terms of a 15-20 year loan. This is too long. While there is no particular magic in the number ten, experience has indicated that it ought to be the maximum period. And, there is often the factor of additional units to be built. If the church grows, as it should, these will be required sooner than is often anticipated.

Quite often the opinion is expressed that "future generations ought to pay for this building." Our contention is that future generations will have sufficient problems of their own to solve, and financial needs to meet, without the added burden of paying a long-standing

debt. Let's get these debts paid in 10 years, or less.

Church Extension must have a "fool-proof" basis in determining whether or not a congregation can be considered for assistance. Otherwise, it would be impossible to effectively and fairly administer this work. The Year Book offers the most satisfactory basis that we have found. The supervision provided by both the International Convention and the state society assures us an accuracy that we are willing to accept. We, therefore, recognize this listing as indicating those congregations to whom Church Extension is authorized to provide the many services it offers in planning and financing the church buildings of the brotherhood.

Relax

GARDEN TIME

No victim would be hurt,
Nor hearers look askance,
If no one dug up dirt
Except for setting plants.

PAUL ARMSTRONG

BALANCE

Our band instructor became exasperated with Jay, one of our trumpet players, because he blew so loudly.

Stopping the rehearsal, the director said: "I want to tell you a story. I dreamed that I died and went to heaven. After some years, Jay came along. The next thing I knew, I heard he had been assigned to organize a band. When I went around to see how he was doing, I saw a great crowd of musicians.

"After a long time spent in counting, I went up to him and said, 'You have 1,000 trombones, 2,000 clarinets, 500 tubas, and everything else in proportion, but where are the trumpets?'"

"Oh," beamed Jay, "I'm playing trumpet."

—C. J. S.

CART BEFORE HORSE

Rep. Ancher Nelson (R-Minn.) is reported to have received the following complaint: "The trouble with politicians is that they have more solutions than we have problems."

QUOTE



"One of these days I'm going to have to listen to one of Shelby's sales talks."



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"You Are What You Read"



For the Cold and Indifferent

With the Holy Spirit and With Fire. By Samuel M. Shoemaker. Harper and Brothers. 127 pages. \$2.50.

Can a member of a respectable and sophisticated religious institution believe in the active reality of the Holy Spirit? "Yes," says Samuel Shoemaker, rector of Calvary Episcopal Church in Pittsburgh. One should not only believe in its reality, but if shallowness and futility in religion are to be avoided, it is necessary for the average believer to have a direct experience of the living spirit of Christ.

Because he feels this subject has not been adequately presented, and because there seems to be so much of what he terms "lackluster religion," Dr. Shoemaker assumes the burden of presenting the Holy Spirit in such a light that the average Christian can have a fresh appreciation of the Third Person of the Trinity.

It is the philosophy of the writer that the renewing spirit of Jesus is constant. He believes that, just as Jesus in his day brought faith and guidance to those who followed him, so today, through the working of the Holy Spirit, this same guidance and renewal is given Christians.

The author also points up the rational aspects of the Holy Spirit in the chapter on "Reason and the Spirit." He shows that the Spirit has never historically operated in an unreasonable or unpredictable manner, but rather in certain regular and prescribed circumstances. Always there has been spiritual preparation on the part of the individual or group; this preparation is in line with the eternal principles of Christ, thus making for a rational experience of mind and heart instead of a wild orgy, as has been the testimony of some.

Our difficulty is that we have grown cold and indifferent to the Spirit. Ours is not the difficulty of too much religion, but rather of a religion that has a theology without any Spirit at its center. If there are readers who feel that they are in the category, then the reading

of this book becomes an imperative. —J. C. BLOEBAUM.

Vigorous and Forthright

Questions God Asks. By Hunter Beckelhymer. Abingdon Press. 142 pages. \$2.50.

God asks searching questions—questions which probe deeply into our hearts and minds, sometimes comforting, sometimes disturbing.

Hunter Beckelhymer has used thirteen of these questions for titles and themes in a series of sermons, presumably preached first to the church in the college town of Hiram, Ohio. "What are you doing here?" God asked Elijah as he hid in a mountain cave. "Have you believed because you have seen?" Jesus asked Thomas. "Why do you persecute me?" the risen Christ asked Paul.

In each sermon the preacher gives a sketch of the historical situation which produced the question, discusses its meaning for those who first heard it, and then moves to a vigorous and forthright interpretation and application to our contemporary situation. He uses fresh and relevant illustrations from many sources—history, literature, the Bible, everyday experience.

Preachers will enjoy this book—it is better than most books of sermons. Laymen will also read it with interest and profit. He makes extremely good use of the Bible for help in knowing the nature of God and his will for us in the twentieth century.—LLOYD V. CHANNELS.

Popular Apologetic

God Our Contemporary. By J. B. Phillips. The Macmillan Co. 137 pages. Cloth \$2.50, paperback \$1.25.

The author needs no introduction. His books, especially his translation of the New Testament, have proved very popular. *God Our Contemporary* no doubt will be equally well received.

The book is apologetic, written in a popular style and can be understood by the average layman. He contends that the contemporary God is at work outside of the Church and recognizes fully that

there are "sections of the Church which are antiquated and backward looking, loving the traditions of the past rather than the living men and women of today."

He says that much of the Church's teaching concerning the life of Christ (incarnation) has been "smothered in decoration, blunted by over-familiarity, or overlaid by merely secondary consideration." He suggests that we develop a theology concerning Christ, not just by the teachings of the Church, but primarily by what Jesus claimed for himself. He says that much of the confusion in the divided Church has come about because of what the Church has said about Jesus, not what Jesus said about his Church.

The meeting place for the churches of today should be in the field of compassion and Dr. Phillips cites as a basis for this belief the judgment scenes as pictured by Jesus in the 25th chapter of Matthew. Yet he is first to claim that humanitarianism is not enough. He is convinced that we are not only to serve the King "but to make the King known and unless [the gospel] can be communicated, what is meant to be Good News for all men everywhere becomes a frozen spiritual asset."—R. E. B.

Billy Graham Writes

My Answer. By Billy Graham. Doubleday and Company, Inc. 259 pages. \$3.50.

Billy Graham believes that the Bible has an answer to all of life's problems. Thousands of people who have heard him or read after him believe that Billy Graham can tell them what the Bible answer is to their problems. This book contains over 400 answers to questions in 27 different categories, which were first printed in his widely syndicated newspaper column.

No one could have done better under the same conditions. He may not be a physician, a psychologist or a psychiatrist, but Billy Graham knows how to bring man's sin into confrontation with God's divine love. And that's a wonderful place to start to solve problems.—H. E. S.



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PRIMARY: *Understanding One Another*, by Frances M. Hill. Six-session unit on Disciples' home mission service centers. 93A577, 30 cents

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LEADER'S GUIDE FOR SENIOR HIGH: by Maretha Smoot. 93A983, 50 cents

ADULT: *Missions Follow New Frontiers*, by William D. Hall. Describes Disciples' work in America and 12 world fields. 93A562, text, 50 cents each; \$5.00 a dozen; 93A575, study guide, 20 cents

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—Alexander Campbell



Letters . . .

Worthwhile As Usual

Editor, *The Christian*:

Just a little note to express my appreciation of the story by A. T. DeGroot (*The Christian*, Jan. 22, 1961). Of course we all know Dr. DeGroot and always expect to find something worthwhile from his pen, but this is a matter which our people need to know and I hope it will have a very wide reading.

He makes the statement, "The self-righteousness or hypocrisy of closed membership, and of an easy-going open membership are both inadequate." Dr. DeGroot states his case in well-chosen words and therefore very nicely or really constructively. A student of history cannot do otherwise. This is one of the chief points of difference between all Christian bodies, and is the one to my mind which will be settled last . . .

I have taught adult Bible class for many years and this question has come up many times. I have put it this way—we want people of different practices among us. We can accept them as associate members but if they wish to be full participants in our business affairs or members of our corporation, they must subscribe to our tenets. I consider our groups, congregations or churches as they are called, to be schools in which we teach theology, etc., as we see it, without any set creed or statement of belief, save one only, "Jesus is the Christ, the Son of God and the Savior of men!"

This is an excellent and really educational paper. I hope it will be read by untold numbers of Disciples, although I would like to know the number.—JOHN E. GURLEY, *San Francisco, Calif.*

The Melody Lingers On

Editor, *The Christian*:

When I was a young and lonely boy, three hundred miles from home and in a strange city, I was nearly dead. One Sunday evening, when suffering in my loneliness, I attended church. The choir sang a beautiful number. I do not recall the song's title, but the melody has lingered in my memory all these years.

Don't you suppose that church anthems have saved the lives of more lonely boys and girls than this

unhearing world has given them credit for? That night, in Hoopes-ton, Ill., in 1903, an anthem helped a lonely boy through the darkness.—J. F. POTTS, *Louisville, Ky.*

Keep Lower Grades Filled

Editor, *The Christian*:

The lack of competent leaders in the ministry and other agencies of Christian service, the subject of Dr. Harmon's article, "Whom Shall I Send?" in the Jan. 1 issue of *The Christian*, is frequently deplored. It is stated, "there is a shortage of men in colleges in training for these offices."

This observation comes too late. Too few young people have been given the incentive through earlier years of training to move on from high school into colleges that train for these offices. Such incentive is developed only in the church school.

The real shortage is in the number of children in kindergarten classes of church schools where their thoughts are being oriented toward Christian living. As they advance from class to class in this atmosphere they are made acquainted with the avenues of Christian service as a life work. From this background some will go on to Christian colleges and finally a few graduates may become qualified ministers, leaders or educators.

But for every man or woman who emerges from this educational process as a leader surely several hundred first enrolled in a kindergarten class. To have more leaders there must be more beginners.

Churches engage the best available directors of Christian education and expect them to produce youth ready and anxious for the advanced college training to fit them for life work in Christian service, but often fail to give these directors the raw material in sufficient quantity to work on: the children of impressionable ages. The more children brought under the influence of qualified church school teachers, the more leaders will emerge from colleges and seminaries.

It, therefore, will be an urgent responsibility of the churches to keep the lower grades of church schools filled to capacity.—A. W. ANDREWS, *Arcadia, Calif.*

What ARE We Building?

Editor, *The Christian*:

I was very much intrigued with John Thompson's article, "Blood, Sweat and Tears" which appeared in the Jan. 22 issue of *The Christian*. Thank you for its publication. I am very much in accord with every word in Dr. Thompson's article.

No real church is built without blood and sweat and tears; but who is going to supply this blood and sweat and tears? It is my conviction that the most of it will be supplied by the preacher who sets out to build a real church. But, actually, how many men of our own brotherhood are willing to shed this kind of blood, sweat and tears for Kingdom building?

Honestly, now, what is the motivating force behind our church edifice building campaigns? If we are not setting out to build real churches, then what are we building? All of us are aware of the increasing number of new buildings that are being erected and dedicated as churches. All of us know that special membership drives are promoted, and that records of achievements are published annually in the *Year Book*. All of us know that each year we pressurize our people for a bigger and more elaborate budget. If we are not building real churches, then, what are we building?

Could it be that we are more concerned about building personal power and prestige than we are about real Kingdom building through blood and sweat and tears?

A real church is measured by beautiful souls; not by big edifices, large membership rolls or by reports published in year books.

What has become of that old expression, "A Passion for Souls?"—S. E. DOLBY, SR., *Wheatland, Calif.*

Widely Read

Editor, *The Christian*:

In the Sept. 25, 1960, issue of *The Christian*, you printed a picture of my son receiving his God and Country Award.

I would like you to know I received letters from Pennsylvania, New Jersey, Arkansas, Texas and Florida from people who saw it in *The Christian*, some from people I hadn't heard from in years.—MRS. P. H. METZ, *West Covina, Calif.*

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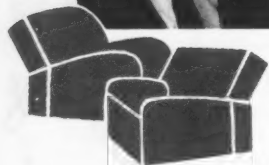
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The earlier Bethany "Sing a Song with Guin" record for young people: *Around the Campfire* is still available. Eighteen songs, for camps and conferences, youth rallies, church gatherings, or just listening, include: *Alouette, Down in the Valley, This Old Man, She'll Be Comin' Round the Mountain and What Did Delaware.* 12", Hifi, 33 $\frac{1}{3}$ rpm, \$3.98

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a chat with Chet

Chester A. Sillars

QUESTION: Is worship primarily for the praise of God, or for the need of men?

ANSWER: This is a good question. It recognizes two vital elements of worship. We may be helped by discussing these first and then asking which is primary.

Worship is incomplete without singing praises to our God. "It is he that made us."

Certainly we do not want to take God for granted. I do not know a man or woman who wants to be taken for granted. It seems to me that most people like to be recognized for their efforts, talent and loyalty. I am not campaigning for flowery flattery but life is made sweeter by sincere appreciation. It seems inconceivable that God would fish for compliments as we finite mortals often do.

Worship of God could well begin with *adoration*. Surely the Psalmist felt this. As you know, many of the Psalms begin with adoration.

Psalms 93, "The LORD reigns; he is robed in majesty." Psalm 96, "O sing to the LORD a new song," etc.

Jesus began that great prayer that is heard on the lips of children, that swells from the voice

of mighty choirs, and that falls faintly from the feeble tongues of the dying, with, "Our Father, who art in heaven, hallowed be thy name."

Worship is also incomplete if it does not meet the needs of men. I would allow that man can worship on the golf course or the mountaintop, but he is not apt to. Let us think about worship in the sanctuary.

The sermon may deserve to be roasted for Sunday dinner. (But not in front of children.) The choir may have difficulty on a particular Sunday morning. Even so, the worship of God should help a man to find much to meet his needs.

Men need help to face adversity. They need courage to face life itself. More than they realize they need insight to handle achievements. They need strength to control their emotions. In a lonely world so crowded with people they need to know the love of God.

Yes, men need to worship. The excuses some men use to avoid worship are so threadbare that it is easy to see that they are woven with synthetic fibres.

It is good for a man to be a part of a congregation and sing the fine hymns, hear the scripture and be a part of prayer. It is good for man to have the verities of the "Way of Life" lifted up. It does something for him. It does something to him.

One of the sad lessons a minister early learns is to watch the "unused communion cup and bread," knowing that at home that day a church member, who

could have been helped by being there, has lost a chance to worship.

It is good for a man to worship and say, "Bless the LORD, O my soul; and all that is within me, bless his holy name" (Psalm 103).

You ask, which of these two aspects of worship is primary. Frankly, I am not sure. Life poses many questions that must go unanswered. It may be that some reader does have an answer.

Our great Christian faith is charged with the responsibility of "reconciling God and man." Worship is one of the tools for doing this. Both of these elements of worship are vital.

I am inclined to feel that man must first be right with God before he can be right with himself. This leads me to suggest that the first element of worship is to *praise God*.



Chester A. Sillars is executive secretary of the Northeastern Association of Christian Churches. We welcome him to chat with us each week on the questions you submit. He will write from his office in Schenectady and during his travels around New York, New Jersey and New England. Please send your questions to: Editor, THE CHRISTIAN, Box 179, St. Louis 66, Mo.

